

8. To that IUO)BA the women, the
wives of the •

gods,^a addressed their hymns, on the
destruction of

ABJ. He encompasses the extensive
heaven and-
earth. They two do not surpass thy
vastness.

. 9. His. magnitude, verily, exceeds
that of the
heaven, and earth, and sky, INDRA, self-
irradiating
in his dwelling, equal to every exploit,
engaged
with no unworthy foe, and, skilled in
conflict, oalls
to battle?

10... INDBA, by his vigour, cut¹ to pieces,
^with his
thunderbolt, VBITEA, the absorber (of
moisture),
and set free the preserving waters, like
cows (re-
covered from thieves); and, consentient
(to the
wishes) of the giver of the oblation,
(grants him)-
food,

he remained concealed behind seven difficult
passes, or the days
of initiatory preparation for the rite. *Indra*,
having crossed the
seven denies, or gone through the seven days
of initiation,
pierced, or penetrated to, or accomplished, the
sacrifice. This ex-
planation is supported by a citation from the
Taittiriya, which is
still more obscure: This *Varaha*, the stealer of what is
beautiful, (?)
cherishes, beyond the seven hills, the wealth of
the *Awras* ; he
(*Indra*), having taken tip the tufts of the sacred
grass, and pierced

the seven hills, slew him.— *Varaho 'yam*
vdmamashah saptdndm
giri^dm ^arastdd vttam vedyam amrdndtfi,
libhartiti ; so, darbha-
^injiiUm uddhritya, wpta, girm Ihittwd, tarn ahann
itioha.

.^a The wives of the gods are the personified
Odyatriy and other
.ihetres of the *Vedas*: according to the Scholiast,
the tenn^wdV
preceding *devapatnih*, usuaHy ineans females, or
women, whose
a^ture, the Scholiast says, is locomotive,—
gamana\$w&lhdvah.

^b The Scholiast says, he calls *tfo ploufo* to
batiiej for by the
mutual collisioto. of the clouds rain is engendered.